A U M

God is not a mind, but the cause that the mind is; *not a spirit*, but the cause that the Spirit is; not light, but the cause that the Light is.—DIVINE PYMANDER.

THEOSOPHY

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"THE CYCLE MOVETH"

THE FUTURE OF THEOSOPHY

UPON what does the future of Theosophy depend?

The question at once compels us to consider more than the present outlook, and carries us on to the plane of causes produced and forces awakened by all those beings of every grade who have actively participated in the Theosophical Movement. This must include Lords of Power and Holy Men, as well as weak and wicked ones. The law of occult dynamics has been stated to be that "a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence." Remembering that all men are spiritual and psychical as well as physical in nature, it behooves in such an inquiry to weigh as well the internal as the external conditions which affect the determination of our will upon our actions. The *Buddhi* and *Manas* of the race are concerned in the Movement, as well as the Lower Mind, the personal nature of each. Both these lead on the outward man, but one of them must prevail.

Who were concerned in the beginning of the centenary cycle of the Movement in 1875? What causes did they set up? Have any of those causes (good or bad) been suppressed in whole or in part, or are they still relatively the same as in the beginning? Have either external or internal conditions reached such a point that their balance as sum-totals is decisive in determining the course of the Movement until 1975, or that their future operations may be partly predicated?

While the Law of Cycles is, in its essential nature, unknowable to any but the Adepts, it is distinctly taught that its *operation* may be known by calculation from cause to effect, "because the effect is wrapped up in and is not succedent to the cause." The suppression of one single bad *cause* will suppress not one, but a variety of bad effects. From this we may reason that to the extent any man

knows the causes set up and the effects so far precipitated, he may read the future. Certainly the role of "prophet" is almost inextricably confused with the idea of miracles on the one hand and, on the other, with the utterances of numerous "inspired" oracles. But prognostication of the future on the authority of the cyclic recurrence of effects flowing from known causes, is quite other than *psychic* prevision, or prophecy; it is simply *knowledge* and mathematically correct computations. Such prognostications are numerous in the writings of H. P. Blavatsky, and many of them have already been fulfilled. As a matter of fact all men are constantly making similar calculations, for the most part unconsciously to themselves and, all too commonly, from misconceptions both of the facts and of the principles involved. The process is best described as neither deduction nor induction, but both—*pure* reason, devoid of selfish motives or unworthy objects. A number of examples of this kind of prophecies will be found in the section of the first volume of "The Secret Doctrine" entitled "Cyclic Evolution and Karma." That any man may cultivate the same power, and the conditions precedent to such cultivation, are distinctly set forth in the same Section:

> To make the working of Karma . . . more evident and intelligible to the student . . . he has . . . to examine . . . the esoteric bearing of the Karmic Cycles upon Universal Ethics. . . .
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> Nor would the ways of Karma be inscrutable were men to work in union and harmony, instead of disunion and strife. For our ignorance of those ways . . . would surely disappear, if we would but attribute all these to their correct cause.

The great factors in the inauguration of the Movement in 1875 were (a) the existence of Masters and their Wisdom-Religion; (b) Their knowledge that "the day of domineering over men with dogmas has reached its gloaming." Neither of these factors was admitted or even dreamed of by the theological and scientific Authorities. Between theology and science were the millions of spiritualists, as abjectly the slaves of "phenomena" as science, as devoutly credulous of their mediums' "revelations" as the theologians of theirs.

"Isis Unveiled" presented to both Theology and Science the idea of Masters as the true Missing Link which, once grasped, would reconcile all contradictions by giving to the religious, Understanding, to the scientific, Faith. With the idea of Masters before them, the religious of every creed and of every race could acquire rational understanding of the Mysteries in which their faith was enveloped. With the theory of Masters as a working hypothesis the students of science could pursue their investigations into the Mysteries of nature with mathematical exactitude.

Whether as regards the theologian or the scientist, in the best sense of those terms, "Isis Unveiled" was and is what its title-page affirms, "A *Master*-Key," the only possible key to the Absolute, for it is based upon the fundamental postulate that there are *no* phenomena in nature or in man which transcend the scope and capacity of the human mind. Masters are a living witness and proof that one common vital principle pervades all things and is controllable by the perfected human will. Their philosophy is the accumulated Wisdom of the ages. They, as Elder Brothers of evolving man, continually work for the intellectual and spiritual progress of the race in every department of nature.

Inseparable from the idea of Masters and Their Wisdom, is the corollary that knowledge may be gained or lost, and the process by which either resultant comes about—the Law of Cycles, or Karma, and its working basis, physical Reincarnation, Metempsychosis, and Spiritual progression: the beginningless and endless Perfectibility of the Soul, the Immortal Pilgrim; latent in every atom, dreaming in the lower organisms, active in man, Conscious Divinity in the Mahatmas, the Great Souls. Evolution is thus seen to be triple, and to begin and end in Spirit, not Matter.

Such were the ideas once more injected into the active consciousness of the race mind. After fifty years of the Theosophical Movement what are the visible signs in the world at large of the effects of the causes set in motion by the invisible Masters, and of the accuracy of Their prognostication?

One familiar with the predominant ideas of the religious Western mind a half century ago, can but note to-day an immense disintegration and change for the better. Taking the clergy of the various Christian sects as typifying both the natural opposition to Theosophical conceptions and the only door through which to reach the countless millions of Church memberships, it is clear that among theologians themselves, the philosophy of faith, the ethics of actual practice, far transcend in importance to-day the sanctions of any creed however unquestioned hitherto. Certainly this does not mean that the so-called religious world has or will become Theosophical formally or informally. Those who derive this inference have as little understood the workings of Karma, or the teachings of Theosophy, as Christians understand the nature of the forces transforming the "Faith" before their eyes. All alike, they are beneficiaries, unconscious agencies, rather being used by than using the current of the great stream of the Theosophical Movement, which current is steadily carrying the religious mind farther and farther from sight of the ancient landmarks, into new and (theologically) uncharted seas, hence a hopeful augury, positively as well as negatively.

Transferring the inquiry to that very large class of minds to whom Science stands in the same relative position as Religion occupies with the devout, the change is easily seen to be not less marked, the drift of thought to be in the same general direction. The leading scientists of a half century ago were as dogmatic, as bigoted, as fixed in the inviolability of their sanctions as the leading theologians in theirs. After fifty years, it is but to repeat a truism to say that the scientific, no less than the theological, mind has been humbled. One would have to search far indeed to find a Tyndall or a Haeckel, in authority or in tendency, amongst students of science of to-day. More and more the theory of Unitary nature gains currency, more and more widely is it recognized that there is no dividing line between organic and inorganic, between the physical and the metaphysical. The bases provided by the "Darwinian Theory," the mechanistic theory of law, the old theory of "force and matter," are totally inadequate to explain amassed facts. Here, once more, while the signs are hopeful, it is all too easy to draw inferences unwarranted by the facts—and thus fall into the very pitfalls which have so often tripped the scientists themselves. The *ideas* of Theosophy have permeated science, but no more than the theologian has the scientist adopted Theosophy. One has to remember that there are "vested interests" no less than vested sanctions, for science and theology as much as in government or business. He who is so enamored in the pursuit of what is called Truth as to cast aside his authority, his possessions, his sanctions of all kinds, if these threaten to impede in the slightest his aspirations for Truth, is as rare now as ever. Nicodemus, Dives, and the "rich young man" are still incarnate. The great consideration is that the Occult ideas of nature and of man once persecuted as satanic or derided as charlatanry are now to be met with in the most orthodox of the sects, the most respectable scientific circles. Distorted, disfigured, and adapted as they are to the exigencies of the company in which they are found, these ideas are none the less there, are accounted valuable and their possession and enlargement constantly striven for by an ever increasing section of the authorities to whom mankind at large looks for guidance.

Observing the spiritual and intellectual derelicts, it is encouraging in the first instance to note the multitude of new sects, theories and theorists in the fields pre-empted by science and theology. Any great war, more especially any great internecine war, has always been productive of immense numbers of homeless and outlawed elements which survive and thrive by beggary and pillage. Intellectually and spiritually, the great war of the Soul inaugurated by the Theosophical Movement is attested by the prevalence of the same phenomena metaphysically. Spiritualism is dead—drowned in the superabundance of its own phenomena. Psychic Research

now investigates on the theory that many other forces are involved in metaphysical phenomena than the so-called "spirits of the dead;" the "astral body" of Theosophical teachings is a familiar phrase among investigators of borderland occurrences, who quite generally agree that the living have more to do with them than the disembodied. Certainly the Theosophical ideas are mixed and twisted —but they are there. New Thought, Christian Science, numerous other forms of "spiritual healing," "occultism," and so on, all testify to various degrees and forms of the psychic awakening which H. P. B. foretold and with which she dealt in many of her writings.

All in all, no one who is at all familiar with existing literature and other activities having to do with the purely psychic nature, can doubt that a great change has come over the mind of the race in its attitude toward hitherto tabooed subjects. There is more freedom as well as more lawlessness, more liberty of conscience if more license, more inquiry, if more confusion. Spiritual apathy, intellectual bigotry, mental intolerance, are of the past in a greater degree and to a wider extent than has ever been known. In every field, men are questioning as never before the validity of old standards, are ready and eager to try out anything and everything offered. True, they are still looking for panaceas and the man with a shibboleth commands the quickest and the largest audience—and loses it as swiftly. It is the hour of spiritual and intellectual, as well as economic and political, quackery, socialism, and anarchy. But these are substitutes for the "divine right of God," the "divine right of Kings," the "divine institution" of the church, of slavery, and so on, which reigned unquestioned during many centuries. Rightly regarded, there is distinct hope for the future in all these mental and moral earthquakes, upheavals, subsidences. They are the true phenomenal accompaniments and presages of the emergence before our eyes of a new and more habitable continent of thought.

Finally, looking over the same fifty years to survey the portents amongst those who since 1875 have called themselves Theosophists, the same sigils are in evidence, only, as is natural, more intensified. Misconceptions of Masters, of Their nature and powers; misconceptions of Their Objects; misconceptions of the principles of the Wisdom-Religion; misconceptions of the phenomena of consciousness occurring in themselves and in the Movement—all these were abundant and unavoidable, even during the life-time of H.P.B. and Mr. Judge.

Repression of what is hidden in the nature forms no part of Masters' program; quite the reverse. Had H.P.B.'s mission been in the nature of a religious movement, the human nature of her disciples, students, and followers would have been quickly var-

nished over with the familiar glosses. She warned them that Theosophy is a *system of education,* and would surely draw out all the hidden qualities, bad as well as good, latent in human nature, which no religion ever reaches; that every sincere student would have to do his own fighting, and have to fight a hundred times harder than ever before, if he would pierce through the *persona* to the Man. She offered them "not peace, but a sword." What wonder if many cut themselves and others? What wonder if the external phenomena of the Movement faithfully reflect the internal warfare set up in the Soul, and reflect it with ever-increasing severity?

The point is that in the first quarter, 1875-1900, the students were, almost without exception, blissfully unconscious that Theosophy is a *living power,* and so looked anywhere and everywhere but in themselves and their philosophy for the explanation and the cure for their individual ills and the fratricidal struggles that went on continuously in their "universal brotherhood." They cultivated the Second Object, but saw no relation between the sectarian furies that rived them and the hatreds that have been the distinguishing characteristic of religions in all time. When the "psychical powers latent in man" *woke up* in them and, in place of giving them mental and moral equilibrium, upset it, they, like any other ecstatic or medium or religious visionary, never suspected that they had a *disease.* They thought they were initiated! The Second Object became purely academic as the Third Object was purely empirical. Each psychic's "communications" were the law and the gospel to him—and to those who were impressed by him. They did not *compare* their experiences one with another; did not observe that what was going on amongst them was exactly what had been going on amongst the Spiritualists; that they were on the road to *mediumship,* not Adeptship. So, when the Teachers died, where was the Link with the Masters? Where the Theosophical *education,* the *solidarity* that might have been and should have been? Driven hither and yon by mistaken devotion to the Third and Second Objects, the First Object lost, Masters were lost, and "Successors" set up their shops in every city in the land. The genuine student of Theosophy knows that there is not a society, sect, cult or group, "theosophical," "mystical," "occult" and "esoteric" arisen during the past thirty years in Europe and America that does not trace back to and originate from some erstwhile Theosophist and his "personal experiences in psychology." Will they last? Will any of them endure? They have no more vitality, no more spiritual or intellectual power in them than Spiritualism. Their literature shows it. In the thirty years since the death of Judge not one book, not one article, has originated from any of these sources that possesses any original merit, reflects any but borrowed (or pilfered) light. One and all they are sectarian and polemical where

not merely phenomenal. Each new and much heralded publication falls fluttering into the second-hand bookstores and is immediately succeeded by others. They trade on H.P.B., on Masters, on "successorship," on the ideas of Karma and Reincarnation, on the great unrest. Their more and more extravagant and absurd claims for their writers do not nearly so much betray their readers as they betray themselves, while the trail of the Serpent is littered with the shed skins of numberless books no longer read, of claims made and discarded. In twenty years, Mrs. Besant's Society has enrolled some 100,000 new members—*and lost almost as many!* This in spite of incessant proselyting, countless lectures, hundreds of books, one high-sounding "Order" after another, the "Coming Christ" and all the rest of it. Very truly the "Lord Maitreya" will have to hurry if he finds any membership left at all to "welcome" his "coming"!

What has become of the thousands—of the hundreds of thousands—who have been drawn into these various theosophical and occult societies? Did they lose interest in the great ideas of Reincarnation and Karma, of Masters and the Wisdom-Religion, when they found out that they had been deceived by false claims and pretences? Inquiry will show that these are real if silent, genuine if unheard of members of the invisible "Third Section" of the Theosophical Movement. The whole educated world is far more nearly *theosophical* than any or all of the bogus initiates, successors and pseudo-theosophical societies. Stewart Edward White's just published *Credo* is a thousand times more notable theosophical contribution, and will have a thousand-fold more theosophical influence, than all the publications of all the pseudo-theosophists. And *Credo* is but one of many books by serious and well-known men quite outside the ranks called theosophical by name—books which all show unmistakably the influence of pure Theosophical ideas.

In the first quarter of the Movement it was very difficult for the ordinary mind, all untrained or mistrained in philosophy and ethics, to discern lines of cleavage or divergence in theory and in practice. So Mr. Sinnett, Mrs. Besant, Mr. Leadbeater and many others gained their reputation and their vogue, theosophically, by their *professed* loyalty to the Objects of the T.S., to Masters, to H.P.B., to her Theosophy. Had they written, spoken, and practiced *during the life-time of H.P.B.* as they did after her death, even a tyro in knowledge of Theosophical teachings and history knows they would have been exposed. As it is, they have had abundant opportunity to expose themselves. The whole life of the charlatan and the fakir depends on parasitism—on keeping people from the knowledge of the True, even while trading on it. As soon as any open-minded inquirer begins to use his own powers of reason and observation, the psychical as well as medical charlatans have to

seek new victims. The loss of membership in the numerous pseudo-theosophical societies is a good and wholesome indication for the future of the Movement.

Finally, there were, even during the darkest days of the first and second quarters of the Movement, students here and there who were not deceived. These wasted little time or energy in mere iconoclasm. They worked to acquire a Theosophical education for themselves, to promote solidarity amongst Theosophists to the extent possible, but most of all to keep alive and to spread broadcast the great Ideas of Theosophy. Few in number at all times, widely scattered, working always in alien and often in extremely circumscribed environments, protected by their worldly obscurity, these rare true students and disciples are the ones upon whom depend the direction and continuity of the Movement. One and all they are imbued with the idea of *universal* brotherhood as Masters exemplify it, as the Wisdom-Religion inculcates it. They are members of no sect or cult, yet are to be found in every kind of association known among men, working in secrecy and silence often, but always with one single aim, one single purpose, one single teaching. They cannot, therefore, be identified with any race, any creed, any caste, or organization. True to their colors through good repute, and ill, they still fight the battle of Truth against the powers of Darkness.

The Cycle has half-way run its course. All the antagonistic forces, all the corruptive influences, all the disintegrating tendencies within and without the Theosophical Movement, lashed to full violence during the first quarter, *paganizing* it during the second quarter, have failed to break the coherence of the invisible Third Section. The Movement did not perish with the dissolution of the bodies known as H. P. Blavatsky and William Q. Judge, nor with the dissolution of the body known as the Parent theosophical society. If it were merely what is called a "natural development of thought," based on human self-interest and subject to human strains, with no more cohering power than that provided by the best in human nature—then, indeed, the friend and well-wisher of the Theosophical Movement might despair. But the True Theosophist knows that behind the designs laid down on the trestle-board there stand, and still remain, those Elder Brothers who, above the clatter and the din of our battle, ever see the end and direct the forces distributed in array for the salvation of "that great orphan—Humanity." They have written that so long as there remain three men true to Them, the Theosophical Movement cannot perish from human knowledge and human inspiration. H.P.B. worked to find and educate a few who, appreciating the majesty of the Secret Science, and devoted to "the great Orphan," could carry on her work with zeal and wisdom; who would continue the great task of injecting into the thought of the day the ideas, the doctrines, the

nomenclature of the Wisdom-Religion, pure and undefiled, as she delivered them.

The future depends on the few who adhere to the program of the Masters, who remain true to themselves, who maintain the Solidarity of true Brotherhood in the great Cause, who go on perfecting their own Theosophical Education, and pointing others to the Way. The ranks will of necessity see many changing quantities, but if the few continue the same charge and succession, it will always find and hold those who will provide their fellow-men with a secure basis on which to reconstruct their crumbling faith. The call is to *work*—to work for the race and not for self, to bring to the west and east the doctrines that have most effect on human conduct, on the relations of man to man, and hence the greatest possibility of forming at last a true universal Brotherhood.

> If Theosophy prevailing in the struggle, its all-embracing philosophy strikes deep root into the minds and hearts of men, if its doctrines of Reincarnation and Karma, in other words, of Hope and Responsibility, find a home in the minds of the new generations, then, indeed, will dawn the day of joy and gladness for all who now suffer and are outcast. . . .
>
> But if not, then the storm will burst, and our boasted western civilization and enlightenment will sink in such a sea of horror that its parallel History has never yet recorded.
>
> H.P.B.: *Our Cycle and the Next.**

Blessed Are the Pure-Hearted

There are traitors, conscious and *unconscious*. There is falsity and there is injudiciousness. . . . Pray do not imagine that because *I hold my tongue as bound by my oath and duty* I do not know who is who. . . . I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted who have only intuition—for intuition is better than intellect.—*H.P.B.*

**Lucifer*, May, 1889; republished in Theosophy for February, 1914.

ASSOCIATIONS

The great struggle must be to open up my outer self, that my higher being may shine through, for I know that in my heart the God sits patient, and that his pure rays are merely veiled from me by the many strivings and illusions that I bring on outwardly. This being so, I can only look at the Society and its work (under my lights) as the best available channel for my actions in the effort to help others. Its methods, then, as far as I am concerned, will be only mine, and thus I cannot attach to it the methods of any other person.—*W.Q.J.*

EVERY sincere student of Theosophy seeks associations. Many have already done so; in time all others will. For service to one's fellows is a necessary step in the pathway of knowledge and power; the teaching indicates with the utmost clearness that nobody ever reached the terrace of enlightenment alone, nor climbed those toilsome steps all by himself. Natural avenues of service of the kind to which a disciple dedicates himself and his energies are found in the company of others similarly engaged. Thus, sooner or later, all seek associations.

Every Theosophical organization, whether called a "Lodge," a "Society," a "Brotherhood"—or whatever called—is a machine for conserving energy and putting it to use—nothing more. No particular "sanctity" attaches to it, as such. Its platform and ideals may be true and high—they are, if genuinely Theosophical—but its fruits may be the reverse, or may accord with its declared purposes. As a rule, its general tone is consonant with the average intelligence of the units which compose it, and no higher.

No organization whatever will appeal to every student. No organization in *all* its aims and functionings will satisfy any student. Each human being has his own idiosyncrasies, as well as a constant urge within himself to build better. He brings these with him into whatever association he enters, and as that association is found to accord with his ideals, so will he become more or less satisfied with its general aims and methods.

Under the conditions, then, what course is the thoughtful student to pursue? He needs associations, has recognized his requirement, and sincerely desires to fulfill it. Willing and anxious to go to work with others, in order to grow and help others grow, he sees no "order of perfection," perfectly functioning, in which to find a hall of refuge, an Arcadia for lofty souls. What shall he do?

Many students have faced this question—some of them after years of service and heart's devotion within associations whose influence they have ultimately found to be destructive, and whose fancied sanctity they have at last discovered to be a sham. Others, joining a group of their fellows and rejoicing in the first flush of

enthusiasm at having found companions working under a high ideal, later become not so enthusiastic but very much more critical—here is no soulful brotherhood, but a collection of human beings, some of whom are very human. In the cool dawn of a more intelligent psychic and mental motion they are seeking orientation: "Am I or am I not in the right place? In these do I recognize my Companions?" This is a cross-roads in the path of every student who is beginning in some degree to replace the merely personal with impersonal thought and motive. "In giving myself full-heartedly to this joint work, just where am I going? What is my own responsibility individually; what my responsibility for the work as a whole?"

Considerable advance in intelligence, some balance in the nature, and a development of the moral sense is indicated in the student in whom questions like these well up; for they are not "cautious" in a personal way at all, but relate to a wider field. The rank and file in any association do not ask them, for their time is not yet; they "go with the crowd", and are always those upon whose "loyalty" leaders can depend for support for any change in direction. Metaphysically North, South, East or West, to the crowd it makes no difference so long as there is motion; it will stand still if strong leadership so wills it, although such absence of motion is hazardous to leaders. This is one of the reasons why "new activities" are being continually launched.

The answer to this question of associations must be found by each student for himself. Nobody can give him an answer; otherwise it is not *his* answer. If he would depend upon friends, fellow-students, or some particular one in whom he has confidence, he will receive but a counterfeit decision. Nor will anyone else who truly understands Theosophical teachings and their applications tell him what he ought to do. "The duty of another is full of danger." "The true Teacher is one's own seventh principle seated in the sixth." So much for "orders," "directions," "advice!" Those who give them do not know Theosophy; those who take them are equally at sea.

What is the criterion, then? Theosophy itself—the *teaching*—what else?

In the teaching and its clear applications are *direction* for every student at every step and in every circumstance of his student life. By the *teaching* he will learn what associations to make or unmake, what to maintain or relinquish, his own responsibility to himself, his fellows and their joint work.

This implies a knowledge of the teaching: a sound working assimilation of its basic statements, the capacity to reason out for oneself their compelling validity, and the ability to apply them in

life and thus prove and re-prove their truth. To which must be added a general familiarity with the teachings as a whole, their scope and purpose, and some little scholarship in the use of the literature in general. Especially has the student to become so imbued with the genuine teachings that he has acquired a basis for discrimination, which will enable him to detect counterfeits with precision, and point out clearly their mis-statements and mis-directions. All this is necessary; for how can he employ a criterion unless he has it?

At once the question arises in some minds: "What *is* the teaching? Where is it to be found?" The answer is simple: "Go to the Source—the writings of H. P. Blavatsky." There, and there only, will a synthetic philosophy of life be found, according in trend and teaching with the statements of the Wisdom-Religion as set forth by all its transmitters and practitioners down the ages. To accept this on belief, is to have a counterfeit faith. The student has to energize himself—to study, to weigh, compare—it is a task that in itself tests out one's sincerity; but it has to be done sooner or later, and is better done sooner than later. The results will repay the effort many times over—and they are *convincing*. If the student be an American, let him go to the writings of William Q. Judge, who was said by H.P.B. to be "the Antaskarana (the bridge) between the two Manas(es)—the American thought, and the Indian—or rather, the trans-Himalayan Esoteric knowledge." If She was indeed the Transmitter, the validity of H.P.B.—Message and Messenger both—is established; then her direction to Western students is valid—and W.Q.J.'s writings must contain something of particular value for Westerners. They do, as has been discovered by thousands of students who have recognized the position of H.P.B. and have possessed the wise humility to take Her direction.

It will be found—again by study, by weighing, by comparison—that H.P.B. and W.Q.J. are always in agreement: in teaching, in direction, in example and precept. Her work was to bring the teaching itself; his to show the Western mind how to lay hold of and use it. Their work was supplementary, and forms a complete whole.

In making associations, then, on the basis of the *teaching* the seeking student's course is clear. He will align himself with those who respect that teaching, who study it, promulgate it, and try to follow it. He will not permit the personal idiosyncrasies of himself or any other student among those with whom he would ally himself to throw him off the line—he will follow a *Line*, and pour forth his energies full-heartedly and unstintingly to uphold and promulgate it. It is within the influence of that Line, working ungrudgingly and impersonally among his Companions, that he will

find the discipline and gain the experience and fortitude to engage in the "great struggle to open up his outer self, that his higher being may shine through . . . .This being so, he can only look at the Society (his associations) as the best available channel for his actions in the effort to help others. Its methods, then, as far as he is concerned, will be only his, and thus he cannot attach to it the methods of any other person."

Here is a modulus upon which any honest student can seek associations, and retain them, as also his own integrity. What difference the particular activities of a group of students or their joint methods or ways of doing things, provided the true *principles* are maintained? What do the minor matters of small personal "likes" or "dislikes" amount to, if the Line is upheld and Theosophy itself promulgated and practised? All these particularities are but eddys and swirls in the waters of group life, and are merged into and absorbed by the deep, resistless undercurrent of the great onsweeping river of Amrita—the Line of Knowledge and Knowers. "Let the ripples and the foam go on coming and going; the old river and the bed of the river do not move for all that is on the top." The very un-agreement in particulars will result in bringing about some better methods, and even honest mistakes can be made use of; for where the Line is upheld and followed, the Master's hand is over all, and *energies* can be used towards good ends by Them, even though initially they may be somewhat misdirected.

Let the earnest student, then, seek associations. Let him not be willing to "seek nor receive private, individual salvation;" for he cannot have it if he would. In working with others, for others, on the basis of the teaching, the Self is approached, the great mystery revealed. The God that sits patient, whose pure rays are merely veiled by the many strivings and illusions that are brought on outwardly, *will* shine through—the Higher come compellingly to the aid of the lower self.

What else can be gathered from the Scripture, where it saith: "I am the origin of all; all things proceed from me; believing me to be thus, the wise gifted with spiritual wisdom worship me; their very hearts and minds are in me; enlightening one another and constantly speaking of me, they are full of enjoyment and satisfaction. To them thus always devoted to me, who worship me with love, I give that mental devotion by which they come to me. For them do I out of my compassion, standing within their hearts, destroy the darkness which springs from ignorance by the brilliant lamp of spiritual discernment."

This is the assurance of the Line, voiced by one of Them.

"He who understandeth it, O son of Bharata, will be a wise man and the performer of all that is to be done."

THE ARYAN BROTHERHOOD

THEOSOPHISTS are interested in India and her problems for both historical and humanitarian reasons. As students of the Law of Cycles, which slowly but unmistakably weaves the splendid pattern of the ever expanding human brotherhood, Theosophists are aware of the place India occupies in world hegemony. For them Aryavarta of old is not dead. Obscured by the superstitions of her own vast population, depleted of strength because her very mind is attacked by the mind of the West, over-run by the civilization born of the medieval dark age of Europe, India still lives. The fate which has already overtaken Khem of yore or which is threatening ancient China is not likely to befall the Land of the Nobles—Rama, Krishna, Buddha, Sankaracharya.

Occult ethnology and anthropology tell us the reason why. Students of the *Secret Doctrine* are familiar with the theme. As progenitor and forerunner of this our Aryan race, India is the mother of Celts and Teutons alike.

The highest minds of the European as of the American world have been fecundated by the early Greeks, as the western heart has been stirred by Jesus and his chelas. Pythagoras was the father of western culture, whose spiritual son Plato struck the keynote in philosophy and politics alike for Europe and for America. Jesus who followed them applied their metaphysical concepts to daily living and gave a superb code of ethics for the West to adopt. Whatever there is of substantial value in the entire Western Knowledge, in philosophy, in science, in art, in ethics is easily traceable to these three master-minds.

The western world has made true progress when it took to heart the teachings of this trinity of adepts. Its woes and failures are invariably due to its rejection of Plato for Aristotelians, of the Sermon on the Mount for the doctrine of retaliation—an eye for an eye and a tooth for a tooth.

Now, both Pythagoras and Jesus and therefore Plato and his colleagues, as Paul, Peter, Simon and Apollonius were not only influenced by the Indian thought, but were directly inspired by the ancient schools of mysticism and metaphysics which grew out of the Seeds of Wisdom sown by Rama, Krishna and Buddha-Sankaracharya. Plato's *Republic* studied in the light of the *Ramayana* and the *Mahabharata;* Pythagorean philosophy of numbers studied in comparison to the original Sankya school; the doctrine of Christ—Christos examined as a western rendition of the omnipresent Krishna of the *Gita;* the tenet of "resist not evil" which Jesus repeated after the Buddha who taught Ahimsa;—all such study will convince the reader that the Soul-satisfying philosophy of the

Aryans is neither eastern nor western but truly universal. But the western world has so far rejected its mighty teachers, has accepted Pythagoras, Plato and Jesus only *nominally,* and their influence is as indirect as it is limited.

In India, the case is different. However obscured, however twisted out of their original shape, however misinterpreted by priest-craft and misunderstood by the untutored millions, the spiritual teachings of the *Vedas,* the *Upanishads,* the *Gita,* the *Dhammapada* and the *Khuddaka Paka* are alive in the hearts of the populace. The west intellectually understands Pythagoras, Plato and Jesus better than Hindus grasp their Shastras and Scriptures. But the latter *live* when the West and Christendom talk. Reverence and devotion are the energizing factors and they have kept the ancient Life-Current flowing in India. In the West Plato has been read, Jesus has been preached but neither have been made the basis for every day practice in life. To give but one example—while the doctrines of Reincarnation and Karma are badly distorted for the people of modern India, they are done away with so completely that their very existence is not suspected by the millions of every western land.

It is this energizing life-principle of the true teachings, however obscured and distorted, which has kept India alive, and will, as long as the millions of that ancient continent are faithful to it. This life-principle constitutes the Soul of India, that which the Indian Nationalists of today worship and salute as "The Mother" —Vaude Matram.

On Indian soil live not only the original Dravidians who have assimilated the Wisdom-Teachings of Rama-Krishna-Buddha-Sankaracharya, and the Aryan-Hindus who emigrated and settled there in the night of time, but also some seventy millions of Muhammedans, some ninety-five thousand Zoroastrians, Parsis,—and others who have not fully assimilated that Ancient-Avataric-Influence. One of the grave problems which confront the British in India and the Indian statesmen and political patriots is the cleavage which persists between heterogeneous peoples of this vast territory of India. India is no more Hindusthan—the land of the Hindus; it is the home of Muslims, Parsis, and even Christians. The many languages spoken from Peshawar in the North to Rameshwaram in the South is but emblematic of the different cultural currents and no more. These heterogeneous peoples have to combine into one homogeneous mass, either by rejecting every ancient mooring and accepting in its place a new western force which will bind them together; or, these numerous communities must be galvanized into a harmonious whole by the power of that which we have above designated as the Soul of India—the Life-Principle which has kept her alive all these hundreds of centuries.

This is the core of the Indian problem. When social reformers denounce the caste-system, and the evil and wickedness of untouchability and toil to elevate the submerged sixth out of three hundred twenty-five millions of the population; when politicians and statesmen endeavor to bring the Hindus and the Muslims together in amity and friendship; when patriots appeal to and sacrifice their possessions on the altar of "Our Mother";—all are attempting to solve this problem. Many see the remedy of this ill in political emancipation—in freedom from British foreign control. On the principle of "set a thief to catch a thief" many among the politically minded people have adopted British modes and methods of political propaganda and agitation; similarly, social reformers fighting the evils and the superstitions of eastern traditions adopt western viewpoints and standards. In short, a very large number of the leaders of India are endeavoring like the modern medicos to work with effects, not perceiving the cause. The presence of a foreign bureaucracy is not the cause of India's economic poverty, or political enslavement; it is but an effect.

"The fault, dear Brutus, is in ourselves
Not in our stars, that we are underlings."

He who conquers by the sword perishes by the sword; he who enslaves becomes a slave; he who suffers the ignominy of soul through the creation of such an institution as untouchability faces the danger of alien conquest and foreign dominance; but—also, he who humbled and impoverished holds fast to his spiritual heritage has retained a weapon stronger than the sword, which frees the slave and ushers in the era of human brotherhood.

Let not India make the mistake of the West. Its culture and civilization has been tried and found wanting. If *it* desires to live and not perish it will have to destroy the evil called church and adopt the ethics of Jesus, to reject the Aristotelian concept—that man is a social animal, to accept the teaching of Plato that man is an unfolding God, to cease praying to a tribal deity named Jehovah and to invoke in the silence of the heart the light of Christos. So also, if India desires to live her ancient life and fulfill her mission, let her seek that which is hidden in her occult soil—the Crown of Ramachandra, the Divine King, the Conch Panchajanya of Shri Krishna, the Lord of all men, the Begging Bowl of Buddha the Teacher of compassion, the Crest-Jewel of Sankara, the silent expounder of the Secret Word.

The history of India is in a real sense the epitome of world-history. If India destroys herself, the world will perish for the want of spiritual Wisdom. Just as the *Gita* is the Song of *every* soul and the Buddha the promise of perfection for *every* man, so also the example of India living through political conquests, intellectual upheavals, spiritual degradation—but *living* all the same,

is the model for every land of the Aryan Race. Whether we be Celts or Teutons, Latin or Norsemen, European or American, we are all Aryans. India coming into her own is the promise of the Aryan Race coming into its own. When by the Wisdom-Power of her Incarnated Heroes India lives and serves the world, Europe and America will naturally return to the philosophy of Pythagoras, the sociology of Plato, the ethics of Jesus. Humanity is one—the story of the Parent-Soul is the story of all souls and the history of the Seed-Race is that of the whole Aryan brotherhood. Thus our destiny here in America, or that of our brothers in Europe, is knit with India—the Mother. Therefore did H.P.B. call for that land "all the blessings of my heart. All my love and aspirations belong to my beloved brothers, the Sons of old Aryavarta—the Mother-land of my Master."

The Ancient Universal Religion

No one can study ancient philosophies seriously without perceiving that the striking similitude of conception between all—in their exoteric form very often, in their hidden spirit invariably—is the result of no mere coincidence, but of a concurrent design: and that there was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself. And, if it is shown that already in those ages which are shut out from our sight by the exuberant growth of tradition, human religious thought developed in uniform sympathy in every portion of the globe; then, it becomes evident that, born under whatever latitude, in the cold North or the burning South, in the East or West, that thought was inspired by the same revelations, and man was nurtured under the protecting shadow of the same Tree of Knowledge.

—*Secret Doctrine.*

HEREDITY AND RESPONSIBILITY

II. The Power of Self-Determination

The Darwinian theory . . . of the transmission of acquired faculties, is neither taught nor accepted in Occultism. Evolution, in it, proceeds on quite other lines; the physical, according to esoteric teaching, evolving gradually from the spiritual, mental, and psychic. This inner soul of the physical cell—this "spiritual plasm" that dominates the germinal plasm—is the key that must open one day the gates of the terra incognita of the Biologist, now called the dark mystery of Embryology. (H. P. Blavatsky, *Secret Doctrine,* 1888, I, 219)

It is to this (present) doctrine that the prevailing ideas as to the relation between heredity and environment, as to the relative powerlessness of environment, are due. But it has turned out to be a completely mistaken one. This fact has not come to general consciousness: the doctrine continues to be a source of mystification and error. . . . This doctrine of the all-might of inheritance is still proclaimed by the popularizers of biological science. . . . Advance in the knowledge of genetics has demonstrated its falsity. . . . The idea of representative hereditary units, each standing for a single characteristic, is exploded; it should be cleared completely out of the mind. (Professor H. S. Jennings, Johns Hopkins University, *Scientific Monthly,* September, 1924)

ACCEPTING as an *a priori* postulate that all characters are physical, all parentally transmitted, the materialist compounds a narcotic, a most deadly narcotic, for the Soul of Man.

Certain words and phrases possess a magical effect. Used without meaning, without recourse to logic or fact, uttered with an air of authority, they leave the impression in careless minds that something has been explained, some opponent crushed. Usually they are in the form of many-jointed Graeco-Latin words for very common facts which thus assume an alien form in the mind of the glamoured listener.

Point out the action of mind when the bonds of matter are loosened, and you are met with "telepathy!" But no one knows what telepathy is. Speak of telepathy to the disbeliever, and "hyperesthesia" meets the case; but hyperesthesia is the greater mystery of the two. Ask the origin of human characteristics, and "heredity" is advanced. But "heredity" has no explanation and cannot even be defined. Propound free will and individual responsibility, and be destroyed by glandular determinants. Yet no man of science can claim the slightest knowledge of the ultimate nature of these secretions.

No man and no nation can live as a mechanically propelled organism. A doctrine which invariably brings destruction in the train of its practice is false on the face of it. At no distant date the "glandular" theories—reared in consummate ignorance, buttressed by desire for notoriety on one side and moral weakness on

the other—will rot of their own iniquities. But for every day they prevail with ignorant minds, the race pays too heavy a price.

Man, says the Bhagavad-Gita, is moved to action by the Three Qualities of Nature. Born a bundle of inherent traits, he and his relationships react upon one another from the first. But what is "He?" Many times science has tried to define the relation of the Egoic center to the outer world—and so far can draw no line between environment and the inner content. The will can put matter into motion in the raising of an arm. That will can change the bodily conditions by habit of thought. Conversely, the consciousness is affected by impressions from without; it is stimulated toward action by them. *But consciousness chooses whether or not to act under that stimulus;* the organs do not have that power if conditions are normal. Then, which is the higher?

At least one scientist, Dr. Walter, of Brown University, has completed the trinity of heredity, environment, and *response.* Consider what this means. Response must be a faculty precedent to the physical constitution, not produced by it. The word has no other meaning.

Once admit such a factor, and the circumstances of heredity and environment become obstacles or stepping stones, but never rulers.

Dr. Walter's insight is corroborated by the experience of every man who conscientiously studies human nature in its own sphere; for he has seen innumerable cases of inheritance and training transcended, or transformed into unlooked-for effects. He has seen men who were perambulating contradictions of every theory of heredity and environment.

What is this unknown factor of response? What is this thing which emerges from the melange of genetive forces with traits unpredictable? We have shown good grounds for belief, on scientific evidence, that the pattern of the embryo is of a pre-existent and mental nature. (THEOSOPHY, September, 1925).

Response is a matter of thought, will, and feeling. What relation has it to the thought, will, and feeling of the family stream?

> It is not true that what an organism shall become is determined, foreordained, when he gets his supply of chemicals or genes in the germ cells, as popular writers on eugenics would have us believe. (Prof. Jennings)
>
> A certain egg is compelled by a force within to produce an individual of predetermined characteristics—that concept of heredity is outworn and discarded. . . . A certain frog egg is not predestined to become a frog of definite characteristics and markings, and a second egg to become an equally definite but slightly different frog. Simply, neither will ever become a canary—or even a hop toad. The main force is in negation. (Prof. Ezra Bowen, *Scientific Monthly,* February, 1925)

Such is the opinion also of Prof. Ruggles Gates and many others. In definite regard to the glandular theories, there is a period in the development of the embryo where their functions are

undetermined, and emerge from an interplay of forces not understood. What are the forces determining this future equipment of the entity? Parentage must assume a new alignment. The question is no longer why there is divergence from parentage. The question is now, why there *is* resemblance. Offspring follow the general family pattern—but differences are universal and often startling. Children are affected by prenatal influence—but numbers possess traits the opposite of what the nature of that influence would lead us to suspect. Difficulties arise whenever it is attempted to outline a rule. If the pattern is a fixed one in Nature, there is no explanation of variation. If there is no fixed pattern, there is no explanation of species. If maternal influence determines, there is no explanation of the process in protozoa. If bodily characters determine the mental condition, there is no explanation of happy minds in sick bodies, and vice versa. If mind determines, there is no explanation of the conflict between body and mind.

Thus in an edifice of mysteries and contradictions, the materialist rushes through doors where angels fear to tread, or scribbles a misshapen picture of the Universe upon the inside of his own besmeared window.

Yet the clarifying light is like sunshine on the snowy heights of the Himalayas; it delineates for us a picture of grandeur, one whose pigments are drawn from the founts of Nature herself. It shows us the Reincarnating Ego—the Ego with nature compounded of the experiences and responses of a million years—the Ego who, drawn by his affinities, carrying in the hidden layers of consciousness the pictures of the Past, which become the patterns of the Future, enters the environment most akin, with those of nature most like.

Karma subsists from life to life as mental deposits. When the Egoic pattern seeks corporification, it is modified by parental thought, by race thought, by the action of the blind lives rushing into union with the ancient affinity to form a new, yet old, personal nature. Thus the Skandhas collect. Thus there is release from them only by effort and inner self-conscious change—the gate to release from rebirth. However limited, however determined our actions may be by circumstance, we ourselves have created conditions; there is hope for release until the moment we cease to strive. Materialism would kill that strife; Theosophy will kill materialism, already moribund with its own putrefaction.

Man is no helpless machine, no creation of blind force, to be taught irresponsibility and used as a laboratory animal to the Soul's degradation. He is a submerged and blind god, engaged in a desperate enterprise from long ago. He is a god to be helped to his self-appointed end, which is the mastery of matter and its desires and the realization of full self-consciousness in Spiritual Existence.

SOME MISSING LINKS

THE "missing link" for religion is the non-recognition of the Omnipresent Life or Spirit, everywhere, in every principle and in every form, ever evolving in that principle and in that form under the rule of Law inherent in the whole; that all Nature is alive; that Life is sacred and every form its temple. But why can never the Theosophical doctrine of threefold evolution be popular in any religion? Because it does away with the idea of a God or Supreme Being in a form, however, vast or exalted. The greatest being in the universe, evolving through all eternity is a *being,* limited in form. He can not hear all things at once; he can not see all things at once; he can not do all things at once. No being can. That gigantic idol called a "Personal God" now filling the minds of men must be replaced by the Life, the Spirit, the Soul, the Law *within* all beings and everything, everywhere.

The "missing link" in Science is: the non-recognition of the principle of Intelligence in matter. It does not see that there is a principle of choice in matter, and that both these principles, of choice and perception, are active all the time in every contact made with organic matter, and also with "inorganic" matter, with chemical elements, with molecules, with atoms, with forces. It is the principle of Intelligence, for instance, by which electricity knows the difference between glass and copper. When scientists see that the primordial matter they are searching for is a principle and not a form of any kind, then science will have made a great step. When science recognizes that what it calls "the reactions of matter" are the expressions of its intelligence, the power of choice, it will also see that "matter" is alive and conscious, no matter how greatly its range and form of life and consciousness may differ from human intelligence and perception. When scientists see that all matter is life, is intelligence, is the power of choice, they will see in matter what they see in themselves; they will see in themselves what they see in matter. Then they will see the One Life as the only explanation of everything that is, identical in all things and beings.

But for both religion and science exists the "missing link" of metempsychosis. They fail to see that the interaction of the principles of beings means transformation, spiritual, intellectual, and physical. Physically, that transformation is called "reincarnation;" metaphysically, it is called "metempsychosis." Spiritually, that transformation is the evolution of the divine out of the human, the universal out of the particular, the God out of the mortal. The efforts of modern scientists to solve the problems of matter, said H. P. Blavatsky, must end in nullity until they recognize the trans-

formation of matter. The efforts of every theologian must end in nullity until metempsychosis is recognized, the doctrine of the evolution of the Soul. Then, men can *understand* Christ, not just worship Him or believe in Him. Then, they can understand themselves, and why it is that all of us are not Christs. Then, they can understand the lower kingdoms, and see why it is they were not "created" man. They can look at "inorganic" matter and understand why it was not "created" organic. They can understand how elemental, inorganic, vegetal, animal, human and divine are but six stages of evolution, their consummation in a Christ, in a Mahatma—a being as much superior to man as we know him, as man is superior to a black beetle.

THE UNITY OF TRUTH

True philosophy and divine truth are convertible terms. A religion which dreads the light cannot be a religion based on either truth or philosophy—hence, it must be false. The ancient Mysteries were mysteries to the profane only, whom the hierophant never sought nor would accept as proselytes; to the initiates the Mysteries became explained as soon as the final veil was withdrawn. No mind like that of Pythagoras or Plato would have contented itself with an unfathomable and incomprehensible mystery, like that of the Christian dogma. There can be but one truth, for two small truths on the same subject can but constitute one great error. Among thousands of exoteric or popular conflicting religions which have been propagated since the days when the first men were enabled to interchange their ideas, not a nation, not a people, nor the most abject tribe, but after their own fashion has believed in an Unseen God, the First Cause of unerring and immutable laws, and in the immortality of our spirit. No creed, no false philosophy, no religious exaggerations, could ever destroy that feeling. It must, therefore, be based upon an absolute truth. On the other hand, every one of the numberless religions and religious sects views the Deity after its own fashion; and, fathering on the unknown its own speculations, it enforces these purely human outgrowths of overheated imagination on the ignorant masses, and calls them "revelation." As the dogmas of every religion and sect often differ radically, they cannot be *true*. And if untrue, what are they?—*Isis Unveiled*.

AMONG FRIENDS

"'IN the beginning, Elohim, the gods, created the heavens and the earth,' I wonder just what things did look like in the beginning!" Thus Mrs. Crystal musing aloud as she looked out from the clifftop over a vast expanse of ocean into which a darkly red, round sun was sinking, and over which a restless, hovering darkness was beginning to droop.

It really *was* time to break the silence into which the Friends had fallen as this tremendous, elemental scene projected itself, and one immense change merged into another. The Judge kindled a cheerful flame in the pile of driftwood that Captain Blunt and Frederick had so toilsomely dragged up from the beach. "What's all this about beginnings, Laura?" he inquired.

"That's what they all want to know—how did it all begin," said Mother, seating herself to the leeward of the blaze.

"Well, we can talk of beginnings, but not of an ultimate beginning," and the Judge looked up thoughtfully after a nice adjustment of certain well-bleached logs. "Just as we can consider the beginning of this particular campfire, but not of the beginning of fire itself, nor of the building of fires, for that matter. This earth and solar system had a beginning, of course, but there must have been others before it; else what could this one have come from? And the stuff of which it is made: Souls of every degree of intelligence and condition of embodiment, must essentially have always been. Beginnings and endings can be applied to *transformations* only, not to that which is undergoing transformation—which is itself beginningless and endless."

"Oh dear, it is so vast that it fairly overwhelms me!" Mrs. Crystal shuddered and drew nearer to the blaze. "It's too cosmic, too tremendous!"

"Yes, Judge. Come down among us and inhabit the earth! It's enough to begin with our globe," the Captain's voice issued from the shadows.

"But he has to speak of the earth that preceded this one, and the rest period that intervened before this evolution began," suggested Mother.

"Very well, then. During the period of inactivity and assimilation which preceded the beginning of our earth," the Judge began placidly, "the most advanced entities connected with the life-stream of souls mark out the limits within which the new evolution shall unfold, and——"

"But that intervening period of rest was a Nirvana; how could any entities, whether advanced or not, be *active* during Nirvana?" objected Doctor.

"Well, Doctor, many students seem to have the Buddhistic idea that Nirvana is a period of extinction. Nirvana is a *state,* in which 'every entity is absorbed'—absorbed in his own reflections. What else? If it is a *state,* 'inactivity' is not absolute. The phrase can only mean that the activity is subjective, not objective and subjective *both* as during manvantara; when he emerges, he retains whatever of the fruits of the state his intelligence enabled him to assimilate. But can you not perceive that a Great Soul has so emancipated himself that he is superior to all *states*—his is a *conscious* Nirvana? Elsewhere this spoken of as Para-Nirvana; while during manvantara such a Being is said to be 'in and out of Nirvana at the same time'."

"Where do you get that in the teachings?" Blunt, of course.

The Judge looked at Browser and smiled. " 'Many are those who have incarnated bodily on this earth and for all that still exist as independently as before in the infinitudes of space'."

"Thank you, both," said Captain Blunt. "Do you know that strange as it may seem, such a universal application never occurred to me."

"Nirvanic existence," resumed the Judge, "is in *principle,* not in form and action."

"Why, of course, man is no principle, and not even all of the principles put together, but the one who has developed them and is using them in order to get into touch with all Nature." This from Mr. Browser, so interested that his retiring usual self was for once forgotten.

"Certainly," confirmed the Judge. "There must be those whose intelligence lies at the very base of what we denominate 'Nature's laws'. They marked out 'limits'—a 'privation', an *ideal* form, an ideal *attainment,* possible of development by the whole within a certain cycle of manifestation. That is determined by the mass Intelligence and mass Karma which were operative on previous earths; but only the inclusive sight of a cosmic being could grasp it, and only the enunciation of a cosmic hierarchy could make it operative."

"Why, that is symbolized by the 'Heavenly Man' of the *Secret Doctrine,* isn't it?" added Mother.

"Now why didn't I see that long ago?" lamented the Captain. "Of course, of course. It is Karma, prevision, and a basic knowledge of the Akasa—all rolled into one—the grasp and use of the cosmic perpetual motion machine."

"Eh, what—what's that?" stammered Frederick.

"Exactly!" boomed the Judge. "Now rationalize it for yourself, my dear fellow, while we proceed with evolution. To continue:

"Then the less progressed entities of the old world-chain move forward by efflux to the new centre thus established, and begin their work on this new plan. Every atom in manifested space strives to follow the model set by the Heavenly Man. First, the three elemental kingdoms: then the three objective physical kingdoms. These 'lives,' 'monads,' 'souls' (the name does not matter) have worked in prior worlds, represent certain grades of intelligence, have memory of their own; they work 'automatically' as habituated, once their 'natural impulse' has the direction given by the higher Intelligences."

"But where are *we* all this time?" asked Doctor. "I thought man was present from the first."

"Present, but not directly active, yet," was the answer. "The process could not go on without us, yet we are not *directly* engaged in it. Remember, *we* are spiritual intelligences, not physical; and this is the physical earth that is being prepared. We act as a sort of *Sun,* sustaining and energizing all."

"When forms have evolved to a point corresponding to that reached similarly on the previous earth; when the 'mindless man' of the *Secret Doctrine* has reached his apex, then *we, becoming directly active,* incarnate in those forms. Then, and then only, is there Man—self-conscious human beings. The earth has been etheric, gaseous, airy, watery; it becomes our concrete physical earth *when* we spiritual beings lay hold of those animal forms—not before."

"Surely that's what Mr. Judge must mean when he speaks in the *Ocean of Theosophy* about the first moment: 'at the first moments of the solidification of this globe the mass of matter involved attained a certain and definite rate of vibration which will hold through all variations in any part of it until its hour for dissolution comes.' " Thus again, the interested Browser.

"Why not?" agreed the Judge. "Just think of the intense acceleration of the whole that would be given when a vast hierarchy of Sons of Fire entered the upcoming stream of non-self-conscious units! Catalytic agents, precipitants! Remember H.P.B. says that all up to the third round was 'formless as matter, and senseless, as consciousness.' "

"Why, Judge, you're talking 'Rounds and Races', without giving us any warning," said Mrs. Crystal anxiously. "Why, I'd be ashamed . . . ." but what the fair Laura would be "ashamed" of was lost in the shout of laughter that went up, in which she herself had the grace to join.

"There, there, Laura," said the Judge kindly, "did you think I was trying to 'improve on the Ocean?' " For Mrs. Crystal is to talk in the "Ocean" class on the much-dreaded Third Chapter, and has worried so much about it and "given up" so many times after "talking the whole thing over" that a mere mention of

"Rounds and Races" just now is *taboo,* until after the next Wednesday class.

"What an interesting way to look at Rounds and Races," mused Doctor. "A total period of seven-sevenths; three-sevenths devoted to *preparation;* one-seventh devoted to enlarging the common stock of observation and experience; three-sevenths devoted to the assimilation of this gain. So the active day—the Iron Age of the Soul—is short indeed."

"Yes, it is that," agreed the Judge. "A perfect reason why nobody should kick against the pricks of the little relativities of life. Looked at in the round, the whole series of incarnations is brief and passing. As to the petty ups and downs of a single incarnation, they are as nothing in the eyes of the Soul."

"LEARNING BY HEART"

One Teacher wrote out of the ripeness of more than thirty active years of trying to get Theosophy before students in a *living way:* "Well, some do get their spiritual eyes opened little by little; they are not the ones who are either bored or complain." The "same old things" which now and then seem wearisome are the very things that most we need to think of and apply; because we do neither, it is that they are wearisome.

Some of those "same old things" are to be found in *The Bhagavad-Gita,* which Masters themselves study, over and over; in *The Book of the Golden Precepts,* which H.P.B. studied over and over —"of these I learned thirty-nine by heart, years ago," she writes. And we excuse ourselves, perhaps, from learning by heart the short and simply expressed Three Fundamental Propositions of *The Secret Doctrine,* by saying we prefer not to "parrot" anything! Writes the Teacher:

> " . . . These basic ideas are few in number, and on their clear apprehension depends the understanding of all that follows; therefore no apology is required for asking the reader to make himself familiar with them first, before entering on the perusal of the work itself."

How can we get a clear "apprehension" of them except as we learn *by heart* the living and dynamic words of One who did know them *by heart,* the only true knowing? As they are learned *by heart,* and therein rest, we can dwell upon them, and little by little gain that "understanding" she mentioned, by the application of which the whole teaching opens itself out to us. And this does not mean that we need to "parrot" what we have learned. Far from it!

"THE RUBBISH OF THE AGES"

IN closing the first two volumes of her "Secret Doctrine," H.P.B. said that they constituted only a "commencement," a "prelude" for the assistance of the "True Theosophists" to whom her great work is dedicated. "Until," she wrote, "the rubbish of the ages is cleared away from the minds of the Theosophists, it is impossible that the more practical teaching should be understood." She claimed only to have made a start at felling and uprooting "the deadly upas trees of superstition, prejudice, and conceited ignorance" in the mind of the race at large, by providing and massing the facts, the theories, the dogmas, the practices and their fruits of our modern civilization, and examining, contrasting, comparing them, one with another, in the light of history, of reason, of logic, of experience, for their respective success or failure in solving "the riddle of existence"—in ameliorating the conditions of mankind by satisfactorily explaining the problems of life here and now, as they incessantly confront and overwhelm each and all of us. In doing all this, she did not go outside the ordinary intelligence and the ordinary experience of the average man: she called in no "evidence *aleunde*," as the lawyers term it.

From this point of view both "Isis Unveiled" and "The Secret Doctrine" are monumental treatises on the theory and practice of jurisprudence—not that "law and equity" which constitutes the theory and practice of Courts in determining moot and disputed civil and criminal cases, but that actual and inescapable jurisprudence which requires and compels every man to be his own plaintiff and defendant, his own witness, his own judge and jury, his own Court of Last Resort, the enforcer of his own Decrees, in all the business of Life—his conduct towards himself, his fellows and nature.

In modern times Gibbon, Macaulay, Milman, Buckle, Lecky, many men of science, many theologians, many publicists and statesmen, many economists, many jurists and philosophers as well as philanthropists, have deeply studied and pondered the problems of human life, have delved with immense labor, patience and erudition into the past experience of the race. They have applied the fruits of their research in writings on the religions, sciences, arts, as developed by our ancestors in the individual, family and communal relations which make up a civilization. They are all stories of failures to achieve and maintain an ideal. "Magnificent, though in ruins" might epitomize the practical results accomplished. Nations and civilizations, like individuals, are born, grow, develop, put forth mighty efforts—and perish. Humanity fails and falls, falls and fails. This is the history of Man. The various races now

existent, from the extreme of aboriginal savagery or decadence to the full and slackly held petals of the flower of our own civilization, do but present in living flesh before our eyes the story of the whole past. The best that the noblest minds of the race, those who in every epoch have seen that within that civilization itself was contained the elements of its own destruction—these lofty and philanthropic men today, no less than in all the past, who see the handwriting on the wall, see, alas, no better or other course than to point out the staring facts, to repeat the ancient and futile shibboleths which have not saved former civilizations, which have not prevented the poisoning of our present one, which possess no power other than of mere expedience and palliation.

Vast as are her two chief works in contents, H.P.B. has summarized all this in such form that the common mind as well as the elect of our age can grasp the sufficiency of the evidence, the certainty that "the law in the case," as understood and applied by high and low, does not accord with the Constitution of Nature and of Man, and that what is required, if we are not to add one more to the long list of failures, is an altogether new conception of the Fundamental Principles of Life and Action than are embodied in the philosophy, science and religion of mankind. It is in the fundamental *views* of life—views which are unquestioningly accepted by the votaries of each—that she finds "the rubbish of the ages," and which Theosophists must clear away from their minds. That which men dignify and revere as Philosophy, Religion, and Science is what she means. Their mental deposits, their moral influence, their effect on conduct in all men and in each man she calls "superstition, prejudice, and conceited ignorance." Whether in the form of established unquestioned Codes, or in the subtler form of individual and racial preconception and bias, they operate as an external Authority and an internal Sanction, to which each devotee submits and which each seeks to impose on others.

The extent to which any student of "Isis" and "The Secret Doctrine" has accomplished for himself the clearance from his mind of this "rubbish of the ages" is undeniably evident within and without. To what extent have

> "science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in his sight"

as they had in hers and in her Masters? To what extent have the principles, the teachings, the examples and the applications of Theosophy cleared away from the minds of Theosophists the "superstition, prejudice, and conceited ignorance" inherent in human nature—the mental and moral fruitage of reliance on and obedience to false fundamental views of Life and duty?

Totally differing from any other Philanthropist since the days of Krishna, of Buddha, and of Christ, H.P.B. did precisely as those

great Predecessors and Teachers did—she swept aside the "law and the prophets"—the Authorities and the false Fundamental views—of all the sectarians, and redirected the mind of the race to the Eternal Verities.

Necessarily her work was both destructive and creative, and such must be the work of the Theosophist in clearing his own mind. There is that in the nature of man which cannot tolerate Falsehood, once it is seen to be falsehood; which reveres as an ideal and emulates in conduct what it esteems to be Truth. It is not too much to affirm that no man can deliberately adopt as a canon of faith, a criterion of morals, a code of ethics, a fundamental basis for thought and action, what he sees and knows to be fundamentally imperfect; or abstain from efforts to clear his mind of rubbish, his nature from bias, once he sees these in himself for what they are.

Masters know what "rubbish of the ages" affects us all, overlays, blinds, stupefies, the inner man, and prevents the God Within from accomplishing his undying task, his immortal destiny through no matter what eons of suffering and defeats. They have become what They are by clearing Their own minds of this rubbish. They know there is *no* compromise possible between the human and the divine views of the Eternal Verities; They know that "the self of matter and the Self of spirit can never meet. One of the twain must disappear; there is no place for both" in the mind and heart of the True Theosophist.

The Christians thought H.P.B.'s quarrel was with religion. The Scientists thought that her quarrel was with Science. The Spiritualists thought that her quarrel was with their Communications. Not so. She taught true Religion, true Science, true Psychology in one—Theosophy—and exemplified all three in her own Person and Work.

Theosophists think they can compromise, in themselves and in their work, by adopting and applying the methods of modern religion, modern science, modern spiritualism, in their Theosophical study and work. They can, and do in all too many instances. This is but to gild and harden the "rubbish of the ages" in themselves and in others—is but to repeat history, as other Students of other Teachers have done, till human nature prevailed and divine nature was lost to sight.

OCCULTISM: WHAT IS IT?*

NOT only in the Theosophical Society, but out of it, are tyros in Occultism. They are dabblers in a fine art, a mighty science, an almost impenetrable mystery. The motives that bring them to the study are as various as the number of individuals engaged in it, and as hidden from even themselves as is the center of the earth from the eye of science. Yet the *motive* is more important than any other factor.

These dilletanti in this science have always been abroad. No age or country has been without them, and they have left after them many books—of no particular value. Those of to-day are making them now, for the irresistible impulse of vanity drives them to collate the more or less unsound hypotheses of their predecessors, which, seasoned with a proper dash of mystery, are put forth to the crowd of those who would fain acquire wisdom at the cost-price of a book. Meanwhile the world of real occultists smiles silently, and goes on with the laborious process of sifting out the living germs from the masses of men. For occultists must be found and fostered and prepared for coming ages when power will be needed and pretension will go for nothing.

But the persons now writing about occultism and competent to do any more than repeat unproved formulæ and assertions left over from mediæval days, are few in number. It is very easy to construct a book full of so-called occultism taken from French or German books, and then to every now and then stop the reader short by telling him that it is not wise to reveal any more. The writings of Christian in France give much detail about initiations into occultism, but he honestly goes no further than to tell what he has gained from Greek and Latin fragments. Others, however, have followed him, repeated his words without credit, and as usual halted at the explanation.

There are, again, others who, while asserting that there is magic science called occultism, merely advise the student to cultivate purity and spiritual aspirations, leaving it to be assumed that powers and knowledge will follow. Between these two, theosophists of the self-seeking or the unselfish type are completely puzzled. Those who are selfish may learn by bitter disappointment and sad experience; but the unselfish and the earnest need encouragement on the one hand and warning on the other. As an Adept wrote years ago to London Theosophists: "He who does not feel equal to the work need not undertake a task too heavy for him." This is applicable to all, for every one should be informed of the nature and heaviness of the task. Speaking of this tremendous thing —Occultism—Krishna

*This article by Wm. Q. Judge first appeared in *The Path*, May, 1890.

in the *Bhagavad-Gita* says: "During a considerable period of time this doctrine has been lost in the world. . . . This mystery is very important." We do not think that the doctrine has yet been restored to the world, albeit that it is in the keeping of living men—the Adepts. And in warning those who strive after occultism with a selfish motive he declares: "Confused by many worldly thoughts, surrounded by the meshes of bewilderment, devoted to the enjoyment of their desires, they descend to foul Naraka . . . and hence they proceed to the lowest plane of being."

In what, then, does the heaviness of the Occultist's task consist? In the immensity of its sweep as well as the infinitude of its detail. Mere sweet and delightful longing after God will not of itself accomplish it, nor is progress found in *aspiring* to self-knowledge, even when as a result of that is found partial illumination. These are excellent; but we are talking of a problem whose implacable front yields to nothing but *force,* and that force must be directed by *knowledge.*

The field is not emotional, for the play of the emotions destroys the equilibrium essential to the art. Work done calling for reward avails not unless it has produced knowledge.

A few examples will show that in Occult Science there is a vastness and also a multiplicity of division not suspected by theosophical Occultists in embryo.

The element of which fire is a visible effect is full of centres of force. Each one is ruled by its own law. The aggregate of centres and the laws governing them which produce certain physical results are classed by science as laws in physics, and are absolutely ignored by the book-making Occultist because he has no knowledge of them. No dreamer or even a philanthropist will ever as such know those laws. And so on with all the other elements.

The Masters of Occultism state that a law of "transmutation among forces" prevails forever. It will baffle any one who has not the power to calculate the value of even the smallest tremble of a vibration, not only in itself but instantly upon its collision with another, whether that other be similar to it or different. Modern science admits the existence of this law as the correlation of forces. It is felt in the moral sphere of our being as well as in the physical world, and causes remarkable changes in a man's character and circumstances quite beyond us at present and altogether unknown to science and metaphysics.

It is said that each person has a distinct mathematical value expressed by one number. This is a compound or resultant of numberless smaller values. When it is known, extraordinary effects may be produced not only in the mind of the person but also in his feelings, and this number may be discovered by certain calculations more recondite than those of our higher mathematics. By its use the

person may be made angry without cause, and even insane or full of happiness, just as the operator desires.

There is a world of beings known to the Indians as that of the Devas, whose inhabitants can produce illusions of a character the description of which would throw our wildest romances into the shade. They may last five minutes and seem as a thousand years, or they may extend over ten thousand actual years. Into this world the purest theosophist, the most spiritual man or woman, may go without consent, unless the knowledge and power are possessed which prevent it.

On the threshold of all these laws and states of being linger forces and beings of an awful and determined character. No one can avoid them, as they are on the road that leads to knowledge, and they are every now and then awakened or perceived by those who, while completely ignorant on these subjects, still persist in dabbling with charms and necromantic practices.

It is wiser for theosophists to study the doctrine of brotherhood and its application, to purify their motives and actions, so that after patient work for many lives, if necessary, in the great cause of humanity, they may at last reach that point where all knowledge and all power will be theirs by right.

EUSEBIO URBAN.

OCCULT PROPERTIES OF PLANTS AND MINERALS

The unexplained mysteries of nature are many and of those presumably explained hardly one may be said to have become absolutely intelligible. There is not a plant or mineral which has disclosed the last of its properties to the scientists. What do the naturalists know of the intimate nature of the vegetable and mineral kingdoms? How can they feel confident that for every one of the discovered properties there may not be many powers concealed in the *inner* nature of the plant or stone? And that they are only waiting to be brought in relation with some other plant, mineral, or force of nature to manifest themselves in what is termed a "supernatural manner." Wherever Pliny, the naturalist, Ælian, and even Diodorus, who sought with such a laudable perseverance to extricate historical truth from its medley of exaggerations and fables, have attributed to some plant or mineral an occult property unknown to our modern botanists and physicists, their assertions have been laid aside without further ceremony as absurd, and no more referred to.—*Isis Unveiled.*

LIVING THE LIFE

DEAR COMPANIONS:

Your note and questions were handed to me last evening and I am glad to reply.

From your statement I should say that you brought forward from a previous life that extension of sight and hearing which you possess; it is not a "gift," it was acquired by you while in a body before.

The strong tie between yourself and your mother does not come, in my opinion, from the fact of your physical relation in this life, but is a soul bond in other lives, and not necessarily in the same relation as in this life, although that could very well be. The fact remains that there is a strong bond between your soul and hers—a bond of unselfish love, the strongest power in the world.

As all human beings are primarily spiritual beings, the earth is not their permanent abiding place; they are born into bodies, live, form their relations as physical, psychic, and spiritual beings, and again return to their own more real and abiding states.

As you may be aware, the universe exists for the purposes of soul, and our entrance into earthly existence is but one phase of our continuous conscious existence. When we sleep, whether our consciousness be in the dream state or in inner and deeper ones, our real (subjective) relations with other human beings continue. So also, at death, when we leave the body, in like manner as to dream we pass into a state like to the dream state for awhile, and then enter into the fullest enjoyment of a self-conscious existence which creates for itself its own surroundings and all those loved during the life last lived. The state is called Devachan—or the state of the "gods." When one whom we have loved has left his body, he carries with him whatever he had felt, loved, or despised. As he, as well as those he had left in bodies, have the interior states and forms, that which is felt by the departed is felt inwardly by those in bodies, and carries the impress of the feeling of the departed, so as to be fully recognized as such. The feeling of nearness, the sense of receiving words, admonitions or encouragement is due to the inner relation and love of the departed, who are not actually near, nor are they aware of our daily earthly experiences, but their love ever operates as a protection and as a help, for they are connected with us in our inner and higher nature. In our inner natures we see, feel, and understand and translate that connection into terms of everyday life.

You can understand that there could be no happiness for our departed loved ones if they were aware of our trials and troubles

of earthly existence; the Soul's need for the undisturbed assimilation of the highest and best of its last life's experiences requires that only the inner contact shall be held, and *that* is above the exigencies of the physical embodiment.

The "dim vapor" which you saw in the death hour was the withdrawal of the "astral form" from the physical one; the senses, faculties and feelings of the departed were in that astral "body;" it represented his physical form, for it was that into which the purely physical elements had been drawn and which was now discarding them.

You did exactly the right thing to have allowed the body to rest and to have remained quiet until the process of separation from the body had been completed; this must have come from inner understanding, as you do not seem to be acquainted with the rationale of the process. You had an inner and truer perception than those who thought you had "lost your mind." The fact was that they had not found theirs, being bound up in their physical perceptions and senses.

What you feel and understand to be of "his busy life over there and of friends he has met," are representative of his "thoughts and feelings" and are not actual *actions* on his part, for he is in a subjective state and is not in contact with other beings, except in a subjective way—that is, he is thinking of *them* in various ways and relations, and you perceive the subjects of his thoughts and actions.

I do not know whether you have read the "Ocean of Theosophy." It gives a great deal about post-mortem states, as also does the "Key to Theosophy." A reading and re-reading of them would be of help to you in understanding that the real contact that we have with others is in Thought, Will, and Feeling, which is not dependent upon bodily relations or contact.

If the writer can further help you in understanding, he will be glad.

Yours fraternally,—*R. C.*

NATURE'S "INTENTIONS"*

Question—Was the "fall into generation" on the physical plane a normal feature of human evolution, as stated in some Theosophical books; or was it abnormal and not intended by nature, as said in other Theosophical books?

Answer—It would be well if every one were to quote when they say, "as said in some Theosophical books," giving name of writer and of book, for it is very unfair to the *Forum* and any writer in it to be compelled to answer to the purport merely of a statement in some volume. The context of such statement might put the whole matter in a different light, or we might find that there was a misquotation.

It cannot be said by a well informed Theosophist that nature has any "intentions," nor should any man have the temerity to claim an acquaintance with those if they existed. If in the writings of some Theosophist a reference can be found to "nature's intentions," the context will certainly show that the words were used figuratively in describing apparently settled natural laws.

It seems to me that the "fall into generation," when explained Theosophically, is not abnormal. Since things are as they are under Karmic Law, according to law and not by chance, there can be no step in it that is abnormal. Besides this, the word "abnormal" is one that is used by us to designate that which appears to be out of the usual course solely because we do not know all the facts and the factors. As in the case of the eccentric movements of certain planets, which led to the discovery of another one which had caused the eccentricity. Before the last one was found the movements of the others were certainly abnormal, but ceased to be so considered when the discovery was made. Hence "abnormal" is a word that describes a thing only relatively and not absolutely.

But H. P. Blavatsky, who is, we suppose, a good Theosophical authority, speaks clearly enough upon our question. In Vol 2, *Secret Doctrine,* p. 62, line 19, she says: "Moreover, there are two 'Falls' in Theology: the rebellion of the Archangels and their 'Fall,' and the 'Fall' of Adam and Eve. Thus the lower as well as the higher Hierarchies are charged with a supposed crime. The word 'supposed' is the true and correct term, for in both cases it is founded *on misconception.* Both are considered in Occultism as Karmic effects, and *both belong to the law of Evolution*: intellectual and spiritual on the one hand, physical and psychic on the other. The 'Fall' is a universal allegory." And on p. 228 of the same book she gives a more detailed view of the fall of certain of the Dhyanis

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**The Theosophical Forum,* March, 1890.

"whose turn it was to incarnate as the *Egos* of the immortal, but *on this plane senseless*, monads," stating in the second paragraph on the same page: "The 'fall of *man*' was no fall, *for he was irresponsible.*"

Then as if to furnish forth the answer for the question as to the "intentions" of nature, the same author heads her explanation of Stanza II (in the 2d Vol., p. 52) "Nature unaided fails," and on p. 56, second paragraph, she says: "Thus physical nature, when left to herself in the creation of animal and man, is shown to have failed." If the second volume of the *Secret Doctrine* proves anything about "intentions" in the matter of evolution, it is that nature had none whatever, and, if she had, failure would follow attempt at realization. This subject is interesting and, studied with the help of Madame Blavatsky's book, will be of benefit to the student.

—*W.Q.J.*

"MEDIUMSHIP THE OPPOSITE OF ADEPTSHIP"

It is erroneous to speak of a medium having *powers* developed. A passive medium has no power. He has a certain moral and physical condition which induces emanations, or an aura, in which his controlling intelligences can live, and by which they manifest themselves. He is only the vehicle through which *they* display their power. This aura varies day by day, and, as would appear from Mr. Crookes' experiments, even hour by hour. It is an external effect resulting from interior causes. The medium's moral state determines the kind of spirits that come; and the spirits that come reciprocally influence the medium, intellectually, physically, and morally. The perfection of his mediumship is in ratio to his passivity, and the danger he incurs is in equal degree. When he is fully "developed"—perfectly passive—his own astral spirit may be benumbed, and even crowded out of his body, which is then occupied by an elemental, or, what is worse, by a human fiend of the eighth sphere, who proceeds to use it as his own. But too often the cause of the most celebrated crime is to be sought in such possessions.

—*Isis Unveiled.*

ON THE LOOKOUT

The Dayton Issue

The Dayton trial was only a passing phase, interesting chiefly because of the manner in which it has brought to a head and made clear the issue between science and that which has been known as "Christian religion." But it may be that a conflagration has been lighted by the careless hand of science, unschooled and unskilled in the condition and working of human consciousness in the mass—a conflagration which may sadly damage both houses.

A campaign of religious persecution would be the death of the Christian church; in the meantime, however, not many scientists would be able to escape with skin as lightly singed as Mr. Scopes. And it must be said in justice, that whereas "fundamentalists" are the stuff of which martyrs are made, the scientific mind has no taste for stake and rack. Even Galileo, of a sterner generation than the present, was glad to recant when physical danger threatened. Mere empirical knowledge, gained through human curiosity as to the workings of the universe, never yet carried with it that deep moral power which made such martyrs as Giordano Bruno, an agent, like H. P. Blavatsky, of the only group which holds knowledge in trust solely for the benefit of humanity.

The Fate of Modernism

We may be facing a period of religious intolerance, and although it can endure but a few years at most, it is interesting to speculate upon the condition into which the contending forces will equilibrate within the course of a few decades. Without doubt "fundamentalism," as a power, is now on its death-bed and in the course of time will be relegated to some such position as held by the "Holy Rollers" of the present day. "Modernism" is in the ascendent.

"Modernism," whose Christ, as Mr. Bryan said, "has no mission and no message," will become popular because it satisfies the vague but powerful human desire for some kind of religion, while at the same time traversing no prejudices and calling for no sacrifice upon the part of its adherents. It will, in course of time, develop —or degenerate—into a somewhat chaotic species of naturalism, basing its morals more upon the empirical findings of modern science than upon "revelation." It will become broadly tolerant; and by attrition of time the discernible barriers between itself and the various other cults and religions will become worn thin.

It is not too much to expect that in course of time we shall see, in "Modernism," Christ relegated to a compeerage with Krishna, Buddha, Zoroaster, and the other "world saviors," as "Modernism" becomes transformed into a species of well-intentioned transcen-

dental agnosticism, whose method and doctrines vary with the individual exponent. It may become, at one end of the scale, a bastard Theosophy—perhaps often approaching the real thing—and at the other end, in coalescence with "healing cults" and "psychology," a very efficient black magic.

WHAT OF THEOSOPHY?

With the disappearance of Christianity, active religious opposition to Theosophical doctrines will fade, and will be replaced by the lower Kamic, purely selfish forces in human nature, operating through the desire for power, for riches, and for self-indulgence. There will be no difficulty in obtaining wide hearing for the Ancient Wisdom, but the Rajasic enmity of today—and far more of last century—will be replaced by the Tamasic inertia of agnosticism, and of the agnostic-materialistic cults which are burgeoning. Then as now, the public will dream in spiritual torpor, satisfied with its self-appointed ministers of selfishness, and the voice of wisdom will continue to fall upon deaf ears.

On the other hand, since the general makeup of the forces active in human nature does not change greatly from decade to decade, there will be a goodly percentage of strong souls refusing to be satisfied with adulterated food—who will continue to be dissatisfied with relative truth as contrasted with the *aparoksha* of certain knowledge and positive spiritual action. Thus in course of time, if enough Theosophists remain true to their immemorial banner, the Theosophical ranks may find included within themselves the bulk of the positive wills and active intelligences remaining within the philosophico-religious world; in which case, as H. P. Blavatsky said last century, "in the twentieth century the world may become a Heaven to what it is now."

SCIENTIFIC INTOLERANCE

While science raises the cry of intolerance against the "fundamentalists," representatives of science, so-called, are exemplifying an intolerance which has an even more personal and direct bearing upon the citizenry of the country.

During a recent "epidemic" of smallpox in Washington, D. C., an attempt was made by the district health officer, Dr. Wm. C. Fowler, to stop the sale of a paper which contained an attack upon vaccination. It was discovered that this could not be legally carried out, but in lieu thereof, newsboys were prevented from calling that item in the paper, in pursuit of sales.

We have very seldom, even in "fundamentalism," seen anything to approach the bitter intolerance and hatred manifested by orthodox medical men in their publications toward any who venture to disagree with their time-honored theories. There is a considerable

difference noticeable between the reasonably courteous and tolerant attitude of the evolutionist towards the "fundamentalist," and the attitude of the orthodox vivisectionist against those who question his practices—an attitude manifested both in public and in private. (Ref. Dr. Wm. C. Fowler, *Washington Post,* May 2, 1925.)

It has frequently been noticed that those whose beliefs are most baseless manifest the greatest intolerance in forcing them upon others.

THOUGHT?

Mr. Brisbane, in a Hearst paper, remarks regarding the Dayton trial that:

> Good comes out of ANYTHING that makes men THINK. Foolish, fanatic enemies of free discussion that forced the monkey trial on public attention have started an amount of thinking that would worry them were they not mercifully ignorant as to what thinking means and its power.

Mr. Brisbane, however, is unnecessarily concerned. Thought is operative only in the minds of those who think. The persistence of "fundamentalism" to the present day, and the holding of the "animal descent" theory by men having every opportunity for acquaintance with the lack of facts supporting it, indicate that the foundations of the country will not yet be rocked by any undue exercise of the power of thought.

EVOLUTION—PRESENT STATUS OF THEORY

The Tennessee case seems to have served a certain purpose: it has brought into the open the real beliefs of the opposing forces. While we are not particularly concerned with the group of superstitions called "fundamentalism," the evolutionary theories are in a different category; first, because their errors are chiefly by way of being incomplete truths, and secondly, because there is hope for any system of belief which maintains room in its cosmos for the exercise of reason.

Dr. Osborn *(New York Times,* July 12, 1925) explains the present beliefs held by the evolutionists, and betrays unconsciously the chaos which reigns in scientific opinion. For, while almost at the same time, we are regaled on every hand with the ancient cant about man's "ape ancestry," Dr. Osborn states that during the last few years such ancestry has been relegated to the limbo of too hasty hypotheses.

Dr. Osborn evidently concerns himself with an attempt to allay the prejudice of that large part of the public whose pride leads it to disdain any possible animal strain in its blood. His argument is a marked example of special pleading, for while he admits that none of the ape family are anywhere near the line of human heredity, he clings to the belief that man and ape possess a common descent.

Owing to the very type of his development man *cannot descend* from either an ape or an ancestor common to both, but shows his origin from a type far superior to himself. (*Secret Doctrine,* 1888, II, 683.)

It is evident, especially after the most fundamental principles of Darwinism, that an organized being cannot be a descendant of another whose development is in an inverse order to his own. . . . Consequently, in accordance with these principles, *man cannot be considered as the descendant of any simian type whatever.*" (De Quatrefages, *The Human Species.)*

The drawing of a line between the ape and any other form of animal is a mere pandering to irrational prejudice, so far as the effect upon pride is concerned. So long as evolutionists cling to an animal descent of *any* kind, the separation of the ape from the direct line of human heredity is a matter of propaganda, rather than of science.

THE REAL QUESTION

In the eye of Theosophy, which teaches a single life principle as the origin of all existences, and the Brotherhood of all beings as the basic principle of life, the point at issue is that so long as this "ape ancestry" doctrine is held, it blinds the mind to the possibility of another origin for mankind, and bars the way to the correct solution of the entire problem of anthropology—a problem which is not physical, as the evolutionists would have it, but metaphysical.

The mistaken theories of mono-genesis, and the descent of man from the mammals instead of the reverse, are fatal to the completeness of evolution as taught in modern schools on Darwinian lines, and they will have to be abandoned in view of the insuperable difficulties which they encounter. *(S.D.* II, 118.)

Dr. Osborn says:

Every great anthropologic and paleontologic discovery fits into its proper place, enabling us gradually to fill out one after another the great branching lines of human ascent and to connect with these branches definite phases of industry and of art. This gives us a double means of interpretation, archaeological and anatomical. While many branches and links in the chain remain to be discovered, we are now in a position to predict with great confidence not only what these various branches will be like but where they are most likely to be found. *(New York Times,* July 12, 1925.)

A close examination of the family tree shown in Dr. Osborn's article, of the diagrammatic representation in his *Men of the Old Stone Age,* is rather illuminating as to Dr. Osborn's definition of "fitting into its proper place." The cold fact is that discoveries are assigned to geological periods according to their primitiveness relative to previous finds; and that archæological data are assigned dates, and in general made to fit in with previously developed philological and cultural hypotheses.

. . . the Scientists in their anti-clerical enthusiasm and despair of any alternative theory to Darwinism, except that of "special creation," are unconsciously insincere in "forcing" a hypothesis the elasticity of which is

inadequate, and which resents the severe strain to which it is now subjected. *(S.D.* II, 645.)

A detailed proof of this fact would require volumes and be labor lost, since few of those with the training necessary to approach technical details would ever embark upon a serious study of facts as presented by the hands of the profane laity. It is significant, however, that the various diagrams of human descent show not a single link in the direct human heredity, in spite of the endless latitude allowed themselves by archæologists and paleontologists, in giving ages and dates to their discoveries.

Strangely enough, Dr. Osborn, even while admitting the recent destruction of a theory once held as bedrock truth by evolutionists, is quite as positive as of yore in affirming his present theories of human descent to be absolute fact. Seemingly he is quite impervious to any premonition that, just as the "ape ancestry" theory was forced out of court by an accumulation of evidence, so the entire doctrine of an animal descent will be extinguished by a continued accretion along the same line.

Which?

Dr. Osborn, along with many other evolutionists, is untiring in affirming that there is no conflict between science and religion. We leave it confidently to the reader to say whether or not the existence of soul in mankind and an individual immortality is not the very basis of all religion—the common denominator of all religions, in fact. This being the case, it is rather amazing to discover (*Science,* May 8, 1925) that Dr. Osborn's theory of evolution contradicts the vitalistic doctrine and that his idea of "creative evolution" is thus really mechanistic. Evidently Dr. Osborn and his fellows believe in a soul in the human body, and in a human body devoid of soul at one and the same time, or they are dishonest with the public. In the former case, this demonstration of the continued existence of "watertight compartments" in the scientific mind, throws no creditable light upon the ability of scientific thought to rationalize mental processes. In the later case the moral basis of action of scientific investigators and propagandists is not a pleasing one. We leave these gentlemen to select their own horn of the dilemma.

Underlying Causes

Readers will remember Prof. Bateson's famous confession of agnosticism in regard to the cause of evolution, coupled with faith in the *fact* of evolution. The fact of evolution is generally admitted by thinking people and is taught by Theosophy.

> This is a point on which the teachings and modern biological speculation are in perfect accord. The missing links representing this transition process between reptile and bird are apparent to the veriest bigot, especially in the *ornithoscelidae, hesperornis,* and the archaeopteryx of Vogt. *(S.D.* II, 183.)

A view of the theories seeking to explain the cause of evolution is a picture of pandemonium, with no agreement anywhere. Even a few years ago, when science was far more positive regarding these causes than now, a critical examination would show that each distinct theory maintained stance only by virtue of interminable transmutation, being bolstered up by subsidiary theories until its very roots were lost to view. But the *facts*—within certain regions—are more solidly established day by day. At the present time Dr. Jennings, of Johns Hopkins, *(Washington Post,* July 8, 1925) claims to have been able to study evolution actually taking place under the microscope, and in fact, many transmutations of bacterial forms have been observed by others, but strangely enough, the more positive become the proofs of the fact, the more shadowy and confusing become the problems of cause. Biology finds itself watching a panorama of motion whose substantive energies are more and more *terra incognita.*

> Those purely *secondary* causes of differentiation, grouped under the head of sexual selection, natural selection, climate, isolation, etc., etc., mislead the Western Evolutionist and offer no real explanation whatever of the "whence" of the "ancestral types" which served as the *starting point* for physical development. The truth is that the differentiating "causes" known to modern science only come into operation after the *physicalization of the primeval animal root-types out of the astral.* Darwinism only meets Evolution at its midway point—that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian Theory, even with the "expansions" recently attempted, is inadequate to meet the facts of the case. The underlying physiological variation in species—one to which all other laws are subordinate and secondary—is a subconscious intelligence pervading matter, ultimately traceable to a REFLECTION of the Divine and Dhyan-Chohanic wisdom . . . Hartmann . . . regards evolution as intelligently guided by the UNCONSCIOUS (the Cosmic *Logos* of Occultism). But the latter acts only mediately through FOHAT, or Dhyan-Chohanic energy, and not quite in the direct manner which the great pessimist describes. *(S.D.* II, 648.)

CONFLICTING EXPERIMENTS

Thus while "natural selection" is an admittedly exploded fallacy, "inheritance of acquired characteristics" is now the crucial point upon which scientific disagreement hangs. The experiments of Prof. Kammerer *(Popular Science,* February, 1924) and Prof. Pavlov (London *Times)* seem to show that such characteristics are inheritable. On the other hand, Prof. Boas, Columbia University, recounts Dr. Weissman's failure to achieve any results along that line, while E. C. McDowell of the Carnegie Institute, and E. M. Vicari, Columbia University *(Science,* March 28, 1924) also find negative results. In this they agree with the results obtained by Dr. Lashley and Prof. Sigerfoos. There have been many other experimenters attempting to settle this question with an equal confusion in results.

Much hope was placed upon the obliging *Drosophilia* fly which came forward with seeming proofs of the mutation doctrine *in actu,* but it now develops that conclusions from experiments upon this fly are very "lop-sided indeed"—besides being contradictory, and it is now beginning to be suspected that the *Drosophilia* was a hybrid species in the beginning, which practically nullifies all the conclusions drawn from observations upon it. This, among other things, leads Prof. Edward C. Jeffrey *(Science,* July 3, 1925) to a rather natural conclusion that the entire theory of mutation is an illusion.

Other peculiarities of mutation have added rather than subtracted mystery, as for instance, a mutative factor in rats dealt with in *Science,* September 28, 1923.

Lack of Continuity

From the beginning it has been impossible to apply any simple and comprehensive material explanation to the problem of evolution. The whole process, as given by paleontologists, shows precisely the peculiarities which would be expected as the result of "cut and try" methods applied by powerful but imperfect intelligence. Thus we learn from Prof. J. E. Duerden *(Scientific American,* November, 1924) that there has been no such gradual development as would be expected from the working of simple, positively acting and continuous physical and chemical process. On the contrary, evolutionary processes seem to arrive at a stage of finality and in that particular line no further change takes place. This is often the case, even with physical developments which are detrimental to their possessor. And, by the way, the possession of such organs has never been satisfactorily explained from any mechanistic viewpoint which we have studied.

> Nor do we find that which ought to be found, if the now orthodox theory of Evolution were *quite* correct, namely, a constant, ever-flowing progress in every species of being. Instead of that, what does one see? While the intermediate groups of animal being all tend toward a higher type, and while specializations, now of one type and now of another, develop through the geological ages, change forms, assume new shapes, appear and disappear with a kaleidoscopic rapidity in the description of palaeontologists from one period to another, the two solitary exceptions to the general rule are those at the two opposite poles of life and type, namely, Man *and the lower genera of being! (S.D.* II, 256.)

The Obstacle

The whole difficulty with which science confronts itself is compounded of a materialistic bend of mind and an inherited fear. To admit intelligence as the moving power behind evolution is naturally repugnant both to the materialist, and to the scientist who subconsciously fears that such an admission would open the gates to the dying superstitions of last generation, with which his predecessors

and preceptors waged such bitter warfare. H. P. Blavatsky, in a single paragraph presented a now verified prophecy and stated the present problem of science.

> It is . . . a mere device of rhetoric to credit "Natural Selection" with the power of *originating* species. "Natural Selection" is no Entity; but a convenient phrase for describing the mode in which the survival of the fit . . . is brought about in the struggle for existence. . . . But Natural Selection . . . "Selection, *as a Power,*" is in reality a pure myth; especially when resorted to as an explanation of the origin of species. It is merely a representative term expressive of the manner in which "useful variations" are stereotyped when produced. . . . The real question at issue is: what CAUSE—combined with other secondary causes—produces the "variations" in the organisms themselves. *(S.D.* II, 648.)

Her solution of that problem as given above will one day be vindicated. So science will discover, whenever it can bring itself to consider the hypothesis that all forms are illusionary, and that the only reality is the indwelling consciousness, which is of the same essence in the electron and in the highest being known to man. When it is admitted that life and its processes are endless and unbroken, and that nothing else in reality exists, some glimpse will be obtained of the infinite possibilities of that life, and it will be understood that the human race is only a link in a chain which reaches into the infinitudes of Universal Consciousness by unbroken contact between links existing from the very inanimate matter under foot to certain Beings unknown to or scorned by Science. But the proof of these Beings is obtainable *intellectually* by whosoever can bring himself to study Their work with unprejudiced mind; and is obtainable *practically* by anyone willing to follow the path pointed out by Them, and to follow it without deviation or shadow of turning.

THE WISDOM OF IGNORANCE

A correspondent to the *Washington Post,* (G.R.T.) says that "Morality can be taught without any reference to heaven or hell, or a retributory deity. It may be based on common sense and duty. Anything superior to that is all guesswork; nobody knows, and one man's guess is as good as another's, and all are equally valueless."

It is one of the paradoxes of human nature that while agnosticism is usually the product of rationalism, the agnostic mind often glides into the most irrational of attitudes. It is safe to say that "G.R.T." has only a rather sketchy knowledge of the actual history of Christian theology, whose follies, it is equally safe to say, had much to do with his present state of mind. Far less, one would venture, has he ever studied Buddhism, Zoroastrianism, Brahminism, or any one of the world's other important religions. He admits he does not know. Because he does not know, no one else knows, and thus his own ignorance is made the basis for judging the wisdom of the world's sages.

Were he to embark upon an intelligent study of comparative religion, along the lines laid down by H. P. Blavatsky last century, he would discover that a single doctrine was promulgated by the founders of *all* the world's religions and that the irrationalities and self-confessed nescience of theology were in every case later added by interested parties. For "Ignorance created gods, and cunning took advantage of opportunity." From this perception he might arrive at a certain curiosity regarding such invariance of doctrine among great geniuses, separated by vast gulfs of time, space, and race. From that it would be only a step to a speculation as to whether this ancient doctrine might not be founded on *knowledge*, and not on faith—especially as it is the only one which *works*.

Agnosticism of the prevailing type is a more inveterate foe to spiritual advance than is the most abysmal bigotry, for at least the bigot acts, while the agnostic only drifts; and the man who does evil, thus placing himself beneath the blows of a retributive fate, achieves a certain stimulation of the mind and soul within him. The case-hardened agnostic is a devotee of stagnation and a disciple of destruction by inertia.

The Uprising in Tripoli

The success of Turkey under Kemal Pasha has strengthened the Pan-Islamic movement. This is chiefly evidenced in the war Abdl Karim is waging against the French, and at last comes the news of the rising of 700,000 Sennusis in Tripoli against Italy. This was fully expected by all real students of the true problem of the Near East and of Islam. The story of the birth and growth of the Order of Sennusis is of great interest to the student of Theosophy, who has an equal interest in the important problem of the relationship subsisting between Islam and Christendom. The uprising in Tripoli and the events likely to follow should be studied from the world, not only from the European point of view. We therefore recommend our readers to peruse the article entitled "The Woes of Turkey," printed in this Magazine for January, 1923, together with the Turkish Effendi's noble letter which follows it, the former article making mention of the Order of Sennusis and their work and plans.

The Housing Problem

A few weeks ago Mr. Ramsay MacDonald, the premier of the late Labor Government in Britain, speaking of the housing problem said that, however successful they might be in political and industrial conflicts, riches without beauty is poverty and possessions without spiritual content is starvation; that it is not man's body that requires a habitation but man's mind and soul; that architects should put beauty into their streets and inspiration into their houses, their duty not being done by providing merely shelter.

While it is fully recognized that outer environment affects substantially our well-being, we doubt if our culture and civilization

recognize the power of feeling and thought, of soul-energy which through ignorance, and especially false knowledge, deranges the harmony of Nature, making the beautiful ugly and transforming rhythm into discordant notes. The law of demand and supply is not merely an economic operation; it works also in the moral world, an aspect of the fundamental law of Karma. If our houses are deficient so are our bodies, and for the same reason—lack of knowledge of the nature of the Dweller in the body. It is not a fantastic conclusion to draw that the deficiency and the insufficiency of houses will be finally and fully remedied only when the problem of the soul's home, the living temple of the body, is in process of being solved. Today men and women worship in temples of stone and iron, while they desecrate the temple of the human body, only one of its reactions being the phenomenon of badly housed populations.

GOLF AND RELIGION

The First Congregational Church, of Flushing, New York, now provides a "golfers' special" service three hours before the regular service, and there was a surprisingly large attendance at the innovation thereof; which leads to a prediction that this system will prove popular and lead to similar services in other cities.

A commentator remarks that "Golf is admittedly a pastime that makes for health. It stimulates the mind and makes one better able to understand and accept the teachings of religion. The 'golfers' special' services ought to be a good thing for both the golfers and the church."

One is tempted to inquire as to how a stimulation of the mind could result in a tendency to accept religion of the church variety. In fact, the best move toward such acceptance would seem to be complete removal of the mind; and seldom has anything particularly ecclesiastical been observable about the language usually spoken upon the golf course.

Persiflage aside, it would seem that the church mentioned has solved a problem which has been the bugbear of Christian clergy and laity alike for nearly 2,000 years; namely, how to enjoy the "benefits" of religion without having one's pleasures interfered with.

LEGAL IRONY

The Oregon School law, eliminating sectarian schools, and enforcing secular education for all children, has been destroyed by the Supreme Court. Approval of this, according to the *Literary Digest*, is practically unanimous. "A new Magna Charta for the integrity of family life," "a decision against tyranny," "a triumph for the rights of minorities," "a victory for freedom of education," "a crushing defeat for bigotry," "a bulwark against the tyranny of the majority."

Justice McReynolds, in writing the decision, says: "the child is not the mere creature of the State." Implicit and explicit in his decision is the doctrine that the child *is* the mere creature of the parent, a small animal with no more rights against parental ownership than any kitten or puppy.

Whatever State shortcomings may be—and they are legion—they can never equal the shortcomings of a vast percentage of the parents, nor can any disaster accruing to the child mind equal the poisonous delusions with which that mind can be and is stuffed in sectarian religious schools.

Anent this law there has been from the beginning much prating about the rights of parents. We have yet to hear many voices raised for the only rights which count in the matter—the rights of children to grow up with minds as free as possible from the manifold erraticities of their parents. We have yet to see anyone, outside of the Theosophical area, advocate a system of education whereby a child shall be taught to regard all creeds with an equal and impersonal mind and to choose among them as seems to him fit, when his mental majority is reached.

The Mills of the Gods

The Theosophical Movement was founded primarily to further the Universal Brotherhood of Mankind. This object was and is regarded with patronizing approval by the world at large, as an ideal for sentimental souls to dream upon. But who considers it either necessary or practicable in application? Nevertheless that object is not a catch-word nor is it an idle dream—unless the world's ultimate salvation is to be considered a dream.

Not only its practical value, but its absolute necessity, are shown at this writing by the situation in China. The "yellow peril" seems in a fair way to objectivize itself at last, and if it becomes a reality, upon whom rests the blame? Upon Western greed, Western pride, and Western brutality. But an unexpectedly hopeful feature is visible in the turmoil: the fact that Western writers and thinkers recognize the true cause of the trouble, a phenomenon undreamable ten years ago.

A writer in the San Francisco *Chronicle,* June 14th, says:

> The cause that really produced the present situation in Shanghai was the same cause that produced the Boxer movement in 1900. The blame for the present trouble in Shanghai is laid on the Chinese people by foreigners, as the blame for the Boxer movement was laid on the Chinese government by the Western nations. . . .
>
> The foreign nations have laid the wind in their treatment of China and are now beginning to reap the whirlwind. The agitations in China to-day against the foreign nations are but a foretaste of what is in store for the future. . . .

They are vividly awakened to the injustice China has suffered fr... the very beginning in her relations with the outside world: they have stud... the history of these relations and the more they study the more indign... they become and the hotter their blood boils. They realize that the foun... tion upon which the Western nations carry on their intercourse with Ch... is "might makes right," and that "the weak have no right in their relat... with the strong."

MEA CULPA

David Lloyd George, the Briton, is in a position to know th... cause of Chinese conditions, since his nation has played a prem... part in bringing them about. He says:

The Chinese are the most pacific nation in the world. Their religion is as pacifist as the Christian religion—with this difference, that the Buddhists believe in and practice the doctrines of their faith. The Buddhist faith, whose chief commandment is "Thou shalt not take life," is holding back the Chinese even now from a resort to arms, but just as the Christians broke away from the teachings of the early Church, so the Chinese may break away from Buddha, if the provocation and temptation become too great. . . .

So, the Chinese, being, for all their culture and profound wisdom, but human beings, are now being scourged by events in the same direction. That great mysterious race of the East may move more slowly than the West but they move in spite of what the complacent priests of modern civilization may say. The modern Chinese has been vitiated, too, by the West. To state frankly, his ideals and his outlook have not gained by what he has learned of Western civilization. When Europe goes East, she has a habit of taking with her the worst elements and introducing them insolently into Eastern life. . . .

If China has been driven into warlike methods, who is responsible but the West? Britain and France, first of all, bullied the Chinese and bombarded their ports, because they refused to take opium. Poor China is now threatened because it is taking too much. . . .

She may be forgiven for believing that the foreigner has no more right to take part of her territory, whether it be Shantung or Wei-Hai-Wei, or Hongkong, than she has to claim California or British Columbia.

Mr. Lloyd George's remarks are all the more pertinent, because that very missionary insolence, which has done so much to antagonize the friendly and pacific East, is founded on a claim for the superiority of Christianity: a claim neatly, if perhaps unconsciously, disposed of by Mr. George's words. The plain fact is that Buddhism and the other peaceful creeds of the East have been the safeguard of the Western despoilers from the very beginning. That safeguard is being slowly but surely broken down by Occidentals. The Occidental weapons are two: continual religious propaganda and the setting of a brutal example little short of barbarism. Heaven help the Western world when the missionary objective, demolition of the Eastern faiths, shall have become a reality!

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